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A
T R E A T I S E
Against
R E C U S A N T S ,
In defence of the Oath
O F
A L E G E A N C E .

With Executions of Consideration , for
repressing the encrease of Papists.

By Sir R O B E R T C O T T O N , *Knight.*

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101

A

THE

Against

RECOUNTS

in defence of the Oath

OF

ALLEGED

With Excursions of Conscience
reprenting the conduct of the

By Sir ROBERT COLTON, Knight

LONDON

Printed by J. H. & J. W. ...
... 1764



THE
EPISTLE TO
THE READER.

Being my late
happinelle to light
on this no lesse ra-
tional than elegant
Treatise, I should
have counted my selfe very un-
worthy of its view, had I but co-

The Epistle

veted to have hid it from thine ;
For as he whose power prevents
an ill, and he whose purpose performs a good, may both alike merit reward ; so he who meditates mischief, and he who hides a benefit, as they are both alike debtors to their Countrey, so they deserve to be paralels in punishment.

Nor is this ensuing Treatise like the common Bastardy of our age, forced to usurpe an eminent Patron, the better thereby to cloake the baseness of an illegitimate birth: for though with strictest survey you examine its parts, and curiously canvass both Matter and Method, yet shall you finde it in all things so accurately excel-

to the Reader.

excellent, and in every parcell so
favouring the Father, as that you
will freely avouch so deserving a
childe may most justly claime
so worthy a Parent. And though
now being brought forth into the
world, I beleve it cannot but un-
dergoe a double and different
censure, as favouring to the one
part of too much mercy, and to
the other of over-much severity;
yet for mine owne particular, I
finde it of so moderate a temper,
mitigating severity by mildnesse,
and mildnesse by severity, still
upholding Iustice; that I cannot
but conceive, it may give a suffici-
ent satisfaction to any indifferent
and impartiall Reader. Howe-
ver, our modest Author in all
things

The Epistle, &c.

things submits to better Iudgements, and with an artificiall hand hath drawne a Line, to let thee know the rarely-skilled *Appeller* hath been here.



A
TREATISE AGAINST
RECVSANTS, IN DEFENCE
of the oath of ALLEAGIANCE:

ALSO,
EXECVTIONS OF CONSI-
deration for repressing the increase of Papists.



I Am not ignorant that this latter Age hath brought forth a swarme of busie heads, which measure the great mysteries of State by the rule of their self-conceited wisdom. But if they should consider the Commonwealth governed by grave and wise Counsellors, to be like unto a Ship directed by a skilfull Pilot, to whom the necessity of occasions,

B

and

The question whether Re-cusants shold be executed, or rather imprisoned, well discussed.

and ground of reason why he steereth the helme to this or that point of the Compasse, are better known than to those that stand aloofe off; they would bee more sparing, if not more wary in their resolutions. For my owne particular, I must confesse I am naturally too much enclined to his opinion who once said, *Qui bene latuit, bene vixit*: and freely calling to minde the saying of *Functus, Disce meo exemplo mandato munere fungi*—*Et fuge in pestem*, I could easily forbear to make my hand-writing the record of my opinion, which neverthelesse I protest to maintain rather deliberately, than by the way of conclusive assention; wherefore, without wasting precious time any longer, I will briefly set downe the question in the tearmes following.

Whether it be more expedient to suppress Popish practises against the due allegiance to his Majestie, by the strict execution of the Lawes touching Iesuites and Seminary Priests: or to restraine them in close Prisons during life, if no reformation follow.

Mercy forbidding the repentance of a malefactor, is an ill guardian to a princes person.

THe doubt propounded, consisting of two branches to be distinctly handled, and by comparing either part, the conveniency mentioned in the question, may be cleared with meere facility. In favour of the first division, there are not a few, who grounding themselves on an ancient proverbe, *A dead man bites not*; affirme that such are dangerous to be preserved alive, who being guilty, condemned, and full of feare, are likely, for purchase of life and liberty, to engage their utmost in desperate adventures, against their King.

King and Countrey. No lesse is to be feared, while the sword of Justice is remisse in cutting off heinous offenders against the dignity of the Crowne; the misled Papall multitude in the interim may enter in a jealous suspence, whether that forbearance proceed from the feare exasperating their desperate humours, or that it's now become questionable whether the execution of their Priests be simply for matter of State, or pretended quarrell of Religion. And whereas in a remediless inconvenience its lawfull to use the extremity of the lawes against some few, that others may by terror of their example be reformed; what hope can there be that clemency can tame their hearts, who interpret his Majesties grace in transporting their Priests out of the Realme, to be a meere shift to rid the prisons of those whom conscience could not condemne of any capitall crime. Neither are there wanting whisperings, not to be neglected, by which they seeke to confirme the fearefull soules on their party, and to inveigle the ignorant, doubtfull, and discontented persons. For if the glorious extolling of their powerfull friends, and the expectance of a golden day be suffered to win credit with the meaner sort, the relapse cannot be small, or the meanes easie to reforme the error, without a generall combustion of the State. Let experience speake something in this behalfe, which hath evidently deservyd within the current of a few yeares, that the forbearance of severity hath multiplied their rout in such a manner, that it remaines as a corrosive to a thousand of his Majesties well affected Subjects. To what purpose serves it, to muster the names of the Protestants, or to vaunt them to be

A hard hand suddenly remitted, is seldom by rude people interpreted in the best sence.

There is no hope of reformation, were there no confession of the fault.

While justice sleeps, the time serves to sow new laws, and raise factions.

Fearefull spirits by sufferance grow insolent and cruell.

Union in a
prepared con-
spiracy pre-
vailes more
then number.

It is hard to
perswade
those who by
reason of their
dependance
on the pope
are scarce ma-
ster of their
owne soules.

*Ad alis bene-
facere, san-
tundem est,
ac bonis ma-
lesfacere.*

Fellowship in
misery easeth
griefe, and by
a clamor of a
multitude ju-
stice is many
times con-
demned.

ten for one of the Romane faction, as if bare signes of numeration could prevaile against an united party, and resolved, and advised before hand to turne their faces with assurance, to all dangers, whilest in the meane time the Protestants nussing in vaine security, suffer the weeds to grow up, that threaten their bane, and mercilesse ruine. Sometimes the oath of Alleagiance cloked their presumptuous imagination, and yet could not that infernall smoake be wholly smothered, nor the Locusts issuing thereout be cleansed from the face of this Land.

Now that the temporall power of the King, contained in the oath of Alleagiance, is by the Papall Sea, and may by the order thereof impudently be avoucht unlawfull; Shall the broachers of such doctrine be suffered to live, yea to live, and be releevd of us, for whose destruction they groane daily?

To be a right Popish Priest in true English sense, is to beare the character of a disloyall, degenerate of his naturall obedience towards his Sovereigne, whom if by conniveney he shall let slip, or chastise with a sleight hand; in what immunity may not treacherous delinquents in lesser degrees expect or challenge after a sort in equity and justice? If there were no receiver, there would be no thieves: Likewise if there were no harborers of these Jesuites, its to be presumed they would not trouble this Isle with their presence: and rigor must be extended against the receivers, that the Jesuite may be kept out of doores; were it then indifferent Justice to hang up the accessory, and let the principall goe free? to suffer the Priest to draw his breath at length, whilest the entertainer of him under

der his rooffe submits his body into the executioners hands? without doubt if it be fit to forbear the chief, it would be necessary to receive the second offender.

Reputation is one of the principall arteries of the Common-wealth, which Maxime is so well knowne of the Secretaries of the Papacy, that by private forgeries and publique impressions of calumniation, they endeavour to wound us in the vitall part. Howsoever therefore that some few of that stampe, being better tempered than their fellowes, in defence of their present government, have not spared to affirme that Tyranny is unjustly ascribed thereunto, forasmuch as freedome of conscience, after a sort, may be redeemed by money: Notwithstanding there want not many Pamphlets of their side, who opprobriously cast in our teeth, that converting the penalty inflicted upon Recusants, and refusers of the oath of Allegiance, is gone from the Kings Exchequer, to a particular purse. Surely we cannot presume that those Libellors should be dissuaded from spitting out their venome maliciously against us, when they shall see their Priests mued up without further proesse of Law. For either they will attribute this his calme dealing to the justice of their cause, the strength of their parts, or patience, or that no act of time hath discovered our Lawes, importing over-much sharpnesse in good policy to be thought fitter for the abnegation of their non-sense, then repealed by a publique decree. Moreover it is thought by some, that if their Seminaries be only restrained, that they may prove like snakes kept in ones bosome, such as *Bonner*, *Gardner*, and such of the same livery, shewed themselves to be after liberty obtained

It is not good to set a price upon that which being sold, repentance is to the seller.

Warinesse is to be used with those
Qui nec totam servitutem pati possint, nec tota libertatem.

Most men write good turnes in Sand, and bad in Marble.

Fugitives that
crave succor,
use to lie
much in favor
of their cause
and power.

It is a signe
when a facti-
on dare num-
ber their side,
they conceive
an opinion of
sufficient
strength to at-
tempt some
innovation.

in Queene *Maries* daies, and if the lives of their ghostly Fathers agrieve them, it's probable they would take armes sooner, and with more courage to free the living, then to set up a Trophee for the dead.

Howsoever, the Jesuits band is knowne in their native soile to be defective in many respects, which makes them underlings to the Protestants, as in authority, armes, and the protection of Lawes, which is all in all, nevertheless they insinuate themselves into forraigne Princes, favouring their parties, with promises of strong assistance at home, if they may be well backt from abroad; to which purpose they have delivered the inhabitants of this Realme into foure Sects, whereas ranking their troopes in the first place, as due to the pretended Catholikes, they assume a full fourth to their party, and of that part again they make a subdivision into two portions; namely, of those that openly renounce the established Church of England, and others, whose certaine number as yet cannot be knowne, because they frequent our Service and Sacraments, reserving their hearts to their god the Pope. The second party they allot to the Protestants, who retaine yet as they say, some reliques of their Church. The third ranke, and largest was left unto the Puritans, whom they hate deadly, in respect they will not hold an indifferent quarter with Papists. The fourth and last maniple they assigne to the Politicians, *Humini* (say they) *senza Dio senza anima*, Men without feare of God, or regard of their owne soules, who busying themselves in matters of State, retaine no sense of religion. No doubt if the authors of this partition have cast their
accounts

accounts aright, we must confesse that the later brood is properly to be ascribed to them. For if the undermining of the Parliamēthouse, the scandalizing of the King in print, who is Gods anointed, and the refusall of naturall obedience, be markes of those that stand neither in awe of God, nor conscience; well may the Papists boast that they are assured of the first in number, and may presume of the last in friendship when occasion shall be offered. For the preventing of which combination, it is a sure way to cut off the heads that should tie the knot; Or at least brand them with a marke in the forehead before they be dismiss: or after the opinion of others, to make them unwelcome to the feminine sex, which now with great fervency embrace them; like unto certaine Germanes in Italy, who calling themselves Publicans, were marked with a hot iron in the forehead, and whipt, being thrust out in the midst of winter, with a prohibition none should receive them, and dyed of hunger and cold.

These are for the most part arguments vented in ordinary discourse, by many who suppose a Priests breath to be contagious in our English aire. Others there are who maintaine the second part of the question, with reasons not unworthy of observation. Death is the end of temporall joyes, but it may noway be accounted the grave of memory. Therefore howsoever it is in the power of justice to suppress the person of a man, the opinion for which he suffered, conceived truly or untruly in the hearts of the multitude, is not subject to any sword, how sharp or keene soever. I confesse, the teeth are seen that bite only out

Discontented mindes in beginning of tumults will agree, though their end be diverse.

A multitude is never united in grosse, but in some few heads; which being taken away, converteth their fury against the first movers of the sedition.

of

Rooted superstition being violently handled, doth grow more wary, not lesse obstinate.

If Conspirators have one sympathy of minde, the conspiracy is never sufficiently suppressed so long as one of them remaineth.

Opinion settled in a multitude, is like Hydraz head, which must be cured by fearing, not by letting blood.

of the malice of a singular faction, but when poison is diffused through the veines of a Common-wealth, with intermixtures of a blood good and bad, separation is to be made rather by patient evacuation, then present incision. The greatest biter of State is envy, joyned with the thirst of revenge, which seldome declares it selfe in plaine colours, untill a jealousie conceived of personall danger breake out into desperate resolutions. Hence comes it to passe that when one malecontented member is grieved, the rest of the body is sensible thereof. Neither can a Jesuit or a Priest be cut off without a generall murmuring of their followers, which being confident in their number, secretly arme for opposition, or confirmed with their Martyrs blood as they are perswaded, resolve by patience and sufferance to glorifie their cause, and merit heaven: Doe we not daily see it is easier to confront a private enemy, then a society or corporative? and that the hatred of a State is more mortall then the spleene of a Monarchy. Therefore except it be demonstrated that the whole Romane City which consists not of one brood, but of a succession of persons, may be cut off at the first stroke, as one entire head; I see no cause to thinke our State secured by sitting on the skirts of some few Seminaries, leaving in the meane time a multitude of snarlers abroad, who only shew their teeth, but waite for opportunity to bite fiercely. I will not deny but whom we feare we commonly hate, provided alwaies that no merit hath interceded a reconciliation. For there is a great difference betwixt hatred conceived against him that will take the life, and him that may justly doe it, and yet
in

in clemency forbears to put it in effect; for the latter breedeth a reverent awe, whereas the former subjects to servile feare, alwaies accompanied with desire of innovation. And though it hath been affirmed of the Church of Rome, *Quod pontificum genus semper crudele*: Nevertheless, out of charity let us hope that all devils are not so black as they are painted; some, or perhaps many of them there are whom conscience, or in default thereof, pure shame of the world, will constrain to confesse that his Majesty most graciously distinguisheth the throne of Popery from the active part thereof, as being naturally inclined, *Parvis peccatis veniam, magnis securitatem; poena semper, sed poenitentia aliquando contentum esse.*

Mistaking of punishment legally inflicted, commonly proceeds from fond pitty, and the interest which we have in the same cause, both which beget blinde partiality.

Admit then, that the Papall side affecting merit by compassion, may be nearely touched with the restraint of their Seminaries; I cannot be denied I hope, except they had the hearts of Tigers, that in humanity they will prefer their ease of durance, before the rigor of death. And albeit that *Parsons, Bel-larmine*, and the Pope himsele constrain their spirituall children to thrust their fingers into the fire by refusing the Oath of Allegiance; Notwithstanding we have many Courts, Judiciall testimonies, and printed Bookes, that the greater part of them are of the Thebane hunters minde, who would have rather seen his dogs cruell acts, then have felt them to his owne cost: *Garnet* himsele also in one of his secret

Clemency is a divine justice, and worketh supernaturall effects.

Gortius
axiom. polst.

Tacit. in vita
Agricole,

When traitors in mischiefs will not choose the least, it argues they are desperate, and breathe nothing but extremity of mischief.

It was a precept of Machivell to put on the maske of religion, which is now become a popish aphorisme.

So it pleased *Parsons* to cavill: of whom it may be truly said, *Malus malum peiorem, peiorem esse vult & suo similem.*

To bestow benefits on the bad, maketh them worse, and viliſies the reward to the vertuous.

Letters, laments, that after his death he should not be extolled amongst the Martyrs, because that no matters of Religion were objected against him, yet in his demeanors it plainly appeared, that he would gladly have had the possibility of that glory, if any such had remained; neither is it to be presumed, that being in prison, he would ever have conceived that we durst not to touch his reverence, or that the Law was remisse that had justly condemned him, and left his life to the Kings mercy. It is the distance of the place, not *Parsons*, that interpreted the sending over the Seas of their Priests, to be a greater argument of their innocency, than of his Majesties forbearance: for had *Parsons* himselfe been *Coram nobis*, his song would rather have been of mercy, than justice. It is truly said, that we are instructed better by examples, than precepts. Therefore if the Lawes printed, and enditements recorded cannot controlle the calumniation of 2023. of that back-biting number, I doubt not but that the question may be readily decided:

—*Namque immedicabile vulnus,
Esse recidendum est, ne pars sincera trabatur.*

To dally with pragmaticall Papists, especially those that by their examples and counsels pervert his Majesties subjects, I hold it a point of meere injustice: for what comfort may the good expect, when the bad are by connivency freed to speake what they list, and emboldened to put their disloyall thoughts in execution. For example therefore of my meaning, it is necessary to have regard to the nature of the Kings liege

liege people that are to be reformed to the example of justice, and other forreiners, who will they, nill they, must be observers of our actions. It hath truly been observed, that the Nations of Europe which are most remote from Rome, are more superstitiously inclined to the dregs of that place, then the nearer neighbours of Italy; whether the humor proceed from the complexion of the Northerne bodies, which is naturally inclined to old custome, more than Southerne regions: Or that the vices of the City seated on seven hills, are by crafty Ministers of that Sea, concealed from the vulgar sorts; I list not now to discusse: but most certaine it is, that the people of this Isle exceed the Romanes in zeale of their profession; insomuch that in Rome it selfe, I have heard the English fugitives tasked by the name of *Pischia petti Inglis*, Knock-breasts, hypocrites. Now as our countrymen tooke surer hold of Papall traditions from others, so are they naturally better fortified with a courage to endure death for the maintenance of the cause. For this Climate is of that temperature, out of which *Vigetius* holds it fittest to choose a valiant soldier, where the heart finding it self provided of plenty of blood to sustaine sudden defects, it is not so soon apprehensive of death or danger, as where the storehouse of blood being small, every hazzard maketh pale cheekes and trembling hands. *Angli* (say ancient writers) *bello in trepidi, nec mortis sensu deterrentur*. And thereupon *Botero* the Italian beares witness in his relations, that many strangers comming out of forrein parts, amongst the rarities of England, desired to see whether report had not been too lavish in affirming

Valour is overcome by meeknesse, but being too much suppressed turnes to unbridled fury.

The best laws
are made out
of those good
customs
whereunto
the people
are naturally
inclined.

We see
men die with
resolution, taketh
away
the feare of
death, for
which reason
the Romanes
used the
fights of the
gladiators.

The Hereticks
and publicans being
whipped, took their
punishment
gladly, their
captaine going
before,
and singing,
blessed are
men that hate
you.

*Andromachen cogere
se vis, vitam
manitare. Sen.*

that our condemned persons sold their bodies to death with chearefulnesse, and were it not that by daily experience we can call our selves to witnesse this truth, I could produce the reverent Judge *Fortescue*, who in commendation of our English Lawes, made sutable (as he well observeth) to the inbred conditions of the inhabitants of this soile, avoucheth that the English people in trial for criminal causes, are not compelled by tortures to confesse, as in other Nations it is used; forasmuch as the English Nation is knowne to be lesse fearefull of deaths torments; for which cause if the torments of the Civill Law were offered to an innocent person, he would rather yeeld himselfe guilty and suffer death, than endure the houres of lingering paines. *Insulam plerumque fures inhabitant*, saith one, and so true it is that this Country is stained with that imputation, notwithstanding that many are put to death, to the end that others by their facts might learn in time to beware. If then it doth not appeare that terrors doe not prevaile to keep men from offences, which are to be condemned by Law and Conscience, what assurance can they have to scare those which are constantly satisfied in their mindes, that their sufferings are either expressly, or by implication for matter of Religion, and health of their soules; in such a death to threaten death to English men, is a matter of small consequence: *Purpuratis Gallis, Italis, aut Hispanis ista minitare*. To a settled resolution it bootes not to shew the dreadfull vizzard of deaths menaces, to prolong a wearisome life prevailes much more in such cases. Rightly did *Clement* the eighth consider, that by burning two English men in Rome for supposed

posed heresie, rather impaired his cause, then bettered it, insomuch that many being present at the death of Master *Marsh*, who was brought to dust, *In campo de sancta Flora*, spared not to proclaime him for a Martyr, carried away his ashes for a relique, and wished their soules at the same place with his, which newes being brought to the Popes eare, caused him, as it was bruted about in Rome, solemnly to protest that none of the English nation should publiquely from that time forward be consumed with fire. On the other side, if we reade the Volumnes written in praise of their Priests constancy, their Martyrology, or Calendars of Martyrs, and path way of saluation chalkt out to the Papists, by sacrificing their lives to the Pope; we shall finde that by taking away of one, we have confirmed and invited many, whereof I could give particular instances, if I thought any scruple were made in that point. As for forraigne parts which hold with the Papall supremacy, it is cleare they will be severe and partiall judges in this cause. For albeit here in England it is well knowne to all true and loyall Subjects, that for matter of Romish doctrine, no mans life is directly called in question, but that their disobedience in matters of State is the only motive of their persecution: Neverthelesse where a great Canton of Christendome is rooted in a contrary opinion, and things of the world are for the most part esteemed by outward appearance; the Land cannot escape malicious scandals, neither shall there want Colledges to supply the faction with Seminaries. Therefore againe and againe I say, that if the state of the question were so set, that it were possible

Worldly desires may be quenched with godly meditations, but heavenly hopes cannot be abated by earthly punishments.

It is a point of wisdom to maintaine the truth with as little disputation as may be, least a good cause be marred with ill handling.

It is hard to make a rule so generall, against which difference of circumstance cannot except.

He that is calumniated by many, is in danger, first to be suspected by his friends, and shortly to be condemned, if the slander continue.

by a generall execution of Priests, and their adherents to end the controversie, I could in some sort with better will subscribe thereunto. But seeing I had little hope in that course, I hold it safer to be ambitious of the victory which is purchased with lesse losse of blood, and to proceed as *Tully* teacheth his Orator, who when he cannot fully overthrow his adversary, yet ought he to doe it in some sort, and withall to endeavour to confirme his owne party in the best manner he can. Hee that forbears to sow his ground in expectance of a good winde, and favourable moone, commonly hath a poore crop, and a leane purse; So shall it fare with the State, if private whisperings of discontented persons, that never learned to speake well, never to be nicely regarded, yet are they not to be sleightly set at nought, lest our credit grow light, even in the ballance of our dearest friends. The papisticall Libels informe against us, that we are desirous to grow fat with sucking of their blood, the very walls of their Seminary counsels at Rome are bedawbed with their lying fancies, and in every corner the corner-creepers have some badge of their malicious spleene against us, crying out of our cruelty and persecutions. But if the penalty of death be changed into a simple durance of prisons, what moate can they finde in our eyes to pull out, or with what Rhetorick can they defend their obstinate malapertnesse, with repaying us evill for good, but deserve to have coales of indignation poured upon their heads. *Vifne muliebne consilium*, to *Augustus*, let severity sleep a while, and try what alteration the pardon-ing of them will bring: The Emperor hearkened un-

to

to the counsel, and thereby found his enemies mouths stopped, and the fury of their malice abated; some there are perchance that will terme this clemency innovation, and vouch the president of that City, who permitted none to propound new Lawes, that had not a Collar about their necks ready for vengeance, if it were found unprofitable. But let such Stoicks know that there is a great difference betwixt the penning a new Law, and advice given for manner of executing it; neither by their leaves are all innovations to bee rejected: for divine *Plato* teacheth us, that in all Common-wealths, upon just grounds there ought to be some changes, and that Statesmen therein must behave themselves like skilfull Musicians, *Qui artem Musices non mutant, sed Musices modum*. That an ill weed grows fast by the example of the new Catholiques increase, is cleerely convinced; but he that will ascribe this generation simply to his Majesties heroi-call vertue of clemency, argueth out of the fallacy which is called *Ignoratio Elenchi*. Was not the zeale of many cooled towards the end of *Queene Elizabeths* raigne? Have not the impertinent heads of some of our owne side bereft us of part of our strength, and the Papacy with tract of time gotten a hard skin on their consciences? *Parva metu primo mox sese, attollit in altum*. But if we will have a better insight, behold how this great quantity of Spawne is multiplied; we must especially ascribe the cause thereof to their Priests, who by their deaths prepare and assure more to their Sect, then by their lives they could ever perswade. It were incivility to distrust a friend, or one that hath the shew of an honest man, if he will frankly
give

That counsell takes best effect, which is fitted to the nature of the times and persons.

Those changes of State are safely made, which reserving most part of the ancient forme, better it, and reduceth effects into order.

The Church is most zealous when persecution is most fresh in memory; when those times forgotten, we fall to loath that which we enjoy freely.

In this case the question is not so much of the truth of it, as who shall judge, and what censure be given.

In the first yeare of Qu: Elizabeth it was easier to subdue pope-ry then now, for then they feared to irritate the Estates, not knowing how far sincerity might extend. Now knowing the worst, they are resolved *agere & pati fortia.*

give his word, or confirme it with a sacred Oath, but when protestation is made at the last gasp of life, it causeth a greater effect, and possesseth those that cannot gainsay it upon their owne knowledge. The number of those Priests which now a daies come to make a Tragicall conclusion is not great, yet as with one seale many Patents are sealed, so with the losse of few lives, numbers of wavering spirits may be gained. *Sanguis Martyrum, semen Ecclesia*, and though their Priests having a disadvantageous cause, are indeed but counterfeit Martyrs to a true understanding, yet will they be reputed for such by those that lay their soules in pawne upon their doctrine, with whom, if we list to contend by multitude of voices, we shall be cryed downe without peradventure. For the gate of their Church is wide, and many there be that enter thereinto. By divers meanes it is possible to come to one and the selfsame end, seeing that the Sum of our willingness and well wishing is all one; namely, that Popish priests may have no power to doe harme, it is impertinent to try sundry pathes, which way to lead us to the perfection of our desires. Politicians distinguish *Inter Rempublicam constitutam, & Rempublicam constituendam* according to the severall natures thereof, Statists are to dispose of their counsels and ordinances. Were the Rhemists and Romulists new hatcht out of their shell, the former course of severity might soone bury their opinions with their persons; but since the disease is inveterated, variety of medicine is to be applyed, but judiciously. The Romanes did not punish all crimes of one and the selfsame nature with extremity of death, for some they condemned

condemned to perpetuall banishment in prison, and others they banisht into an Island, and some remote Countrey. In case of religion they were tender to dip their finger in blood; for when *Cato* was Consull, and it seemed good to the Senate to suppress with violence the disordered Ceremony of the Bacchanals, brought into the City by a strange Priest, hee withstood their sentence, alleadging there was nothing so apt to deceive many as Religion, which alwaies pretends a shew of Divinity; and therefore it behooves them to be very wary in chastising thereof, lest any indignation should enter into the peoples minde, that something was derogated from the Majesty of their god. Others more freely, have not feared to place religion which is ignorantly zealous, amongst the kindes of phrensie, which is not to be cured otherwise then by time giving, to direct or qualifie the fury of the conceit. *Tantum religio potuit suadere malorum.* Howsoever in valuing the power of a City, as therein strength of arguments, quality, and worth is to be preferred before number. Neverthelesse, where the uttermost of our feare is not knowne, it imports much, to have it conceived that the multitude stands for us. For doubts and suspitions cast in an enemies way, evermore make things greater, and more difficult than they are indeed. We have by Gods mercy the sword of Justice drawn in our behalfe, which in short time is able to disunite the secret underminers of our quiet.

D

We

*Vulgus est morosum
animal, quod facili-
us duci potest quam
cogi.*

Many Partizans encourage the faint hearted: and where an enemy cannot prevaile against number, his thoughts are not how to offend, but how to make a safe retreat.

More Priests may be shut up in a yeare, then they can make in many.

Desire of Innovation is rash and contentious, and therefore can hardly agree of a head.

An oath is of force so long as it is thought lawfull; when that opinion is ceased, it doth more hurt than good.

We have a King zealous for the house of the Lord, who needeth not to feare lesse successe in shutting up of the Priests, then our late Queen had in restraining them in Wisbitch Castle, where lest factious spirits should rust, they converted their canker to fret upon themselves, and vomiting out their gall in *Quodlibets*, shewed that their disease was chiefly predominant in the spleene: what tempests they have raised in their Colledge at Rome, their owne bookes, and many Travellers can witnesse, the scorne whereof was such, that *Sixtus Quintus* complained seriously of the vexation which he received oftner from the English Schollars, then from all the vassals of his Triple Crowne. And truly is the Magistrate noted of negligence, or overmuch security, that laies not wait to catch the Foxes, the little Foxes which spoile the Vineyard, as without further punishments, reserving them to the day wherein God will take account of their stewardships. For if *Aristotles* City deemed to be a society of men, assembled to live well, be the same which in our Law hath reference to the people in peace, so long as we taste of the sweet of the peaceable government, we cannot say but that we live well, and that the consisting of men, not of walls, is happily governed and guided. An Oath is but a weak band to hold him, that will for pretended conscience sake, hold no faith with Heretiques, or by absolution of a Priest, thinkes himselfe at liberty to flie from any promise, or protestation what-

whatsoever, therefore when I remember that *Watson* the Priest, notwithstanding his inventive against the Jesuits, gained liberty to forge his trecherous inventions, and had others of his society in the complot; I judge it safer to make recluses of them, then to suffer such to dally with us by bookes, and some other idle intelligences cast abroad, only as a mist to blinde our eyes. But how shall we finde the meanes to apprehend those disguised Romanists, that borrow the shape of Captaines, Merchants, Gentlemen, Citizens, and all sorts of people, and by equivocation may deny themselves? In answer to this question, I will first shew the reason why they are not pursued and taken, and after make an overture how these may be bolted out of their hutches. The nature of man, howsoever in hot blood, is to be thirsty of revenge in a chollick temper, it hath a kinde of *Nausea*, as I may call it, a distaste of taking away the lives, even of the nocent. In somuch that in all Assises and Sessions, an offender can hardly be condemned, whom the foolish pitty of many after a sort, will not excuse with laying some imputation on the Judges part, on the Jury, and much on the accuser, and surely by their blinde affections, praise the prisoner, who perhaps was never commended for handsomnesse, yet is esteemed of them for one of the properest men in the company. For hence it comes to passe that the name of Sergeant, or Pursevant is odious, and the executioner, though the hand of justice, is

One man in another
beholdeth the image
of himself, and there-
by groweth compas-
sionate, and sensible
of that which may
fall to himselfe.

What men doe unwillingly, they doe not effectually.

esteemed no better than an enemy to mankind, and one that lost honesty in the Cradle. Reverend Master *Foxe* was wont to say, that spies and accusers were necessary members in a common-Weale, and deserved to be cherisht; but for his owne part, he would not be one of that number, nor with his friends to affect such employments. And albeit the Law commands every man to apprehend a fellow, doe we not commonly see every man content to stand by, and look on whilst others performe that office? Likewise it is evident, that if such as are tender of their reputation, be very scrupulous personally to arrest men for actions of debt, they will be more unwilling in drawing their bodies to the Rack or Gallows, especially when there is any colour of Religion to be pretended in the case. The diversity of mens faces is great, but that universality of their minds and their cases are more variable, wherein the meanest have thoughts aswell as the highest. Besides, there are too many of the blinde Commonalty altogether Popish, though not reconciled Papists, who in their foolish ignorance will say, it is pity any should die for their conscience, though indeed thereby they make but honourable amends for their treason. Verily I doe not know what misgiving of the minde it is that makes men forecast the possibility of alteration in the matters of Religion, and for that respect they are exceeding backward in discovery, and laying hands on Seminaries, yea, and over-time-

rous

rous in enacting sharp Lawes against them, as they that silently say amongst themselves, *Sors hodierna mihi, cras erit illa tibi.*

Some also revive a Text in Queene *Maries* time, alleaged by the Ptotestants, that the tares should not be plucked up before harvest. Nay, shall I speak a bugbeare word? there is no small number that stand doubtfull whether it be a gratefull worke to crosse Popery, or that it may be done without a foule aspersiō of Puritanisme, or a shrewd turne for their labour one time or other. By which unhappy ambiguity it comes to passe that these *animalia*, *auisibilia*, the Priests I meane, that prey on the foules or bodies of either sexe unattached, revell where they list, though they are no more seene than a man dancing in a net. How much fitter were it for us couragiously to invite them to our party by preaching, or confuting them by writing; and to the State wherein we stand, wisely to apply the exhortation of the Assyrian King to his soldiers. You are fooles quoth he, if there be any hope in your hearts, to redresse sorrow by flight, make them flie which are the causes of your griefe, assuring your selves, that more perish in flight then in battell, even as many seeking to meet the Papists but halfe way, discomfit our owne party.

It followeth now in order according to the method prescribed, that an overture be made how to get the Jesuits and their shadowes, the Priests, into our profession. It hath been hereto-

Vertue neither praised or commended, waxeth cold.

An ill name given to
a good thing, discour-
rageth a man from
medling with it.

Wise men forecast
how to doe most
with least voice.

fore recited, that the unwelcome name of a blood-sucker, a busie body, or a Puritane, hath been shrewd scare-crowes unto many honest mindes; by abrogating therefore of those or such like imputations, many will be stirred up to the apprehending of the adversaries unto the truth, especially when for their paines and time imployed, they shall deserve to have the titles of dutifull subjects, and zealous Christians. Yet how ready is every common person to carry every malefactor rather to the stocks, then to the Gaole, or execution? And doubtlesse they will be no lesse forward to attach a Priest when they are assured that the worst of his punishment shall be a simple restraint within the walls of some old Castle. A certaine kinde of people there is, with whom mony plays a more forcible Orators part, then any perswasion of their dutifull service which they owe to the Commonwealth; these men will not be negligent to give intelligence, and also to procure it faithfully, provided that the reward may help to releeveth their thredbare purse, and exempt them from need to sell liberty to Seminaries; and where assured hope of gaine is propounded for discovery, what Master or House-keeper will trust his servant with keeping of his secrets herein, whilst he is thereby engaged to the danger of a mercenary? I remember that in Italy it was told me the bountifull hand of Sir *Francis Walsingham* made his intelligencers so active, that a Seminary could scarce stirre out of the gates of Rome

Rome without his privity ; which successe may be as easily obtained by the mediation of gold from Sivill, Valledolid, Doway, Lovaine, and Paris, and by forewarning of their approach, they may be waited for at the Port , and from thence be conveyed to safe lodging. But where shall the streame flow that shall feed this bounty ? no doubt it may easily be satisfied, if some thousands of pounds out of the Recusants penalties be reserved in stock, and be committed by his Majesty to the disposing of zealous distributors, who will not be afraid to conclude, *Perdat fiscus ut capiat Christus*. Neither need we seek any further succour to repaire decayed Castles, and therein to defray the charge of the Priests, with a sure guard to keep them, then the forenamed forfeitures, that by the justice of the Law may be collected : which course, if ever it come happily to be entertained, and that Recusants cease to be an ignominious prey to the subject, the proceeding for Religion shall be lesse blamed, and perhaps altogether unjustly accused by any Gretserus, or Cacodemon Johannes, their pens being tinged in Gall or Vineger. For beside occasion of calumnation given by suites of that nature, it is evident that many are Recusants that would be indited for the King, and for the effecting the project aforesaid shall escape without punishment, and be borne out against the power of a private person, begging then to no other purpose then hath before been used. And albeit the penalty be raised and rated
at

Particular offices must bee appointed ; what is left for all, is commonly performed by none.

Service done for the Kings proper use, hath his warrant and countenance; but whe a private man hath the gaine, neither reward, nor bearing out can be expected, and by consequence Recusants are free.

Medicines that work
in the spirits of men,
are of greater force,
and cure more surely
than plaisters.

at twenty pounds a moneth, yet was it never the Law-makers intent, that such as were not able to pay so great a summe, should goe scot-free, but rather according to the proportion of their ability, they should doe the penance of their parts for their disobedience. A poore man, saith one, is to be pittied, if he offend through necessity, but if he doe amisse voluntarily, he is to be punished severely; because wanting friends and means he shews his fault comes from presumption. Let us now suppose that the whole regiment of Jesuits and Seminaries were lodged in safe custody, may we then perswade our selves that Popery will vanish like a dumbe shew? I am fully resolved, that though it receive a great eclipse, notwithstanding without the helpes, the kingdomé of Antichrist will only be hidden as a weed that seemes withered in other winter, and is ready to sprout out again with the spring. Temporall armes are remedies for a time, but the spirituall sword is permanent in operation, and by an invisible blow works more than mortall man can imagine. The word of God caries the two-edged weapon in its mouth, which is to be used by faithfull Ministers in the Church, whom pure zeale, without respect to worldly promotions or persons, ought to encourage. Of Judges the Scripture saith, *Estote fortes*; and daily we see, that sitting in their judicall seats, God inspireth them with greater courage then when as private men they are to give their opinions.

No lesse is the power of the holy Ghost in his servants, that out of the Pulpit are to deliver his Embassage. Let them not therefore be dismayed to speake out plainly, and tell the truth without running the middle course, betwixt heat and cold, unprofitably descanting upon the Scriptures with an old postell, or for want of better matter, waste the short time shut up in an houre glasse, with skirmishing against the worthy Pillars of our owne profession. *Rumor* which is over-ready to take hold of evill, hath raised a secret thought, (I hope a causlesse suspicion) that there should be some combination under hand, by changing the States of questions, to put us in our olde dayes to learne a new Catechisme; and when they have brought us out of conceit with the reverent awfulnesse of the word, to use us then, as the Wolves mentioned in *Demosthenes* Apology handled the shepherds when they had delivered up their dogs. Most sacred was the speech of our late gracious King, concerning *Kerstius*, He that will speake of Canaan, let him speake the language of Canaan. How can we draw others to our Church, if we cannot agree where, or how to lay our foundation, or how to cleanse the leprous disease of dissention; which the Papists, most doubtfull of their salvation, are not ashamed to ascribe to many of us. I would not have Ministers indiscreet, like dogs, to bark at all, whether they know, or know them not: I like better the opinion of *Aristotle*, who advised those that

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stood

Such is the interpreter of the minde therefore who useth in divine matters to speak reservedly and in a double sence, he will be suspected to have a double heart and unfit to teach them that trust him not.

A good pastor is the
physician of the soule
and ought to ap-
ply his doctrine ac-
cording to the ten-
dernesse of the con-
science, for want of
which discretion
some mens zeale hath
done hurt.

Falſe miracles and ly-
ing news are the food
of ſuperſtition which
by credulity deludeth
ignorant people.

ſtood in guard of a place, to be curſt only to
ſuch as are about to endamage the City. If
Purſevants and other civill Officers would
learne to keep this rule, they might goe about
their buſineſſe with much more credit. The
imagined feare of inviting the Romiſh factions
by force to deliver their ghottly Fathers out of
prison moves not me a whit. For I cannot be-
leeve that they eſteeme them at ſo great a price,
that they would runne the hazzard of freeing o-
thers out of hold, to put themſelves into their
places. Somewill ſay that a man of ſtraw is a
head good enough for a diſcontented multitude.
That the Papiſts are cholerick, appears by
their writings, yet it hath pleaſed God to ſend
thoſe curſt Cowes ſhort hornes, that when they
could not finde a man of miſchiefe to ſerve their
turnes, they were faine to doe homage to *Carnes*
ſtraw, forgetfull as they were, that ſuch ſtubble
cannot indure the triall of the fire. But to us
that ought to be doers as well as profeſſors of
the Goſpell, let this remaine as a memorable
Theoreme, That religion is the mother of good
order; good order is the cauſe of proſperate
fortune and happy ſucceſſe in all counſels, and
enterpriſes. Wherefore in what ſtate ſoever
there wants good order, it is evident that reli-
gion goeth backwards. I have ever held it for a
kinde of injuſtice to omit the execution of
meane Lawes made to prevent the effect of idle-
neſſe, and then to apply many extremities of
the ſword, when the habit of that vice comes to
height.

height. No lesse is the course uncharitable, with pardon of presumption be it spoken, when we spare them that have no religion at all, and censure those that give account of somewhat tending to the purpose: He that is in misery must be borne withall, if he speake miserably: and when the childe from the mothers breasts have suckt nothing but Popery, a man had need to be angry with discretion, if he heare him speake with the voice of a Priest; God calls some by miracles, but the ordinary means is the word; if that meanes in any place of this Land be wanting, of what religion will the people likeliest be? I suppose that few men will deny my assertion, That outward sense will direct them to Popery, which is fuller of Pageants, than spirituall doctrine. And whats the cause, that after so many yeares preaching of the Gospell, the common people still retaine a sense of the Romane perfume? The cause is, that the formall obedience of comming to Church hath been more expected than the instructions of private families. Publike Catechisme is of great use, but the first elements thereof are to be learned at home, and those which we learne of our Parents stick more surely in our mindes. What was the cause that the Spartans continued their government so many revolutions of time without mutation? Histories record, that learning their country customes from their infancy, they could not be induced to alter them; and in this our native soile we perceive that

A man is said to know so much as he remembreth, and no more, and wee remember what we learne in our youth: therefore if we would be wise when we are old, we must be taught yong.

Such as the Princes house is such is the state of the commons for the most part, so that a Prince by a survey of his owne house may have an ayme how the common-weale is affected.

By the lawes we are the tithingmen which give account for ten households, some such office might do good in this case, for I hold the breaking of the saboth to be the ruine of our religion.

common Lawes which relie on ancient custome are better observed than late Statutes of what worth soever they be. So doth it fare with the olde people, who being seasoned with the olde dregs of Papisme, will hardly be drawne from it, till the learning of the true faith be growne to a custome. I will prescribe no orders, or officers to effect this. But I suppose the ancient laudable course of the Bishops Confirmation will not be sufficient to fulfill so great a taske. The Ministers ought and must be the principall and immediate hands to give assistance to so gracious a worke, and in case any be defective in this duty, the reverend Bishops may take notice thereof in their visitations. Perhaps it might be thought a hard taske to constrain old people to learne the A, B, C. of their Christian belife. But how soever it be, I hold it no incivility to prepare people of all ages for the kingdome of heaven, by the order contained in the booke of Common Prayer, or Sundaies and Holy-daies, halfe an houre before Evensong, the Curate of every Parish ought to examine Children sent unto him in some points of their Catechisme, and all Fathers, Masters, and Mothers should cause their Children and Apprentises to resort unto the Church at the time appointed, there obediently to heare, and be ordered by the Curate, untill such time as they shall learne all that in the said Booke is commanded. And when the Bishop shall appoint the Children to be brought before him for their Confirmation,

Confirmation, the Curate of every parish shall send or bring in writing the names of those children in his Parish which can answer to the questions of the Catechisme. And there ought none to be admitted to the holy Communion, nor be confirmed untill such time as he can say the Catechisme. Many times I have stood amazed to behold the magnificence of our ancestors buildings, which their successors at this day are not able to keep up. But when I cast mine eyes back upon this excellent foundation laid by the grave Fathers of the Church, and perceive their Children neglect to build upon it, with exceeding marvaile I rest almost besides my selfe. For never was there better ground-plot laid, which was seconded with lesse and worse successe. It was not the hanging up of the Bull of *Pius Quintus* on the Bishop of Londons doores, for the forbearing to hang up Priests hath wrought the Apostacy, but the idlenesse and insufficiency of many Teachers, conspiring with the peoples cold zeale, that have been the contrivers of this unhappy web. Vntill the eleventh yeare of *Q. Elizabeths* raigne, a Recusants name was scarcely knowne. The reason was, because the zeale begotten in the time of the *Marian* persecution, was yet fresh in memory. And the late persecutors were so amazed with the sudden alteration of Religion, that they could not choose but say, *Digitus Dei est hic*, in these there was an emulation betwixt the Clergy and the Laity, and the strife arose who should shew themselves

It were fit also they learned how to distinguish the common grounds of Popery, whereby the Priests deceive your people.

He that knowes not the true cause of an evill, cannot help it but by chance, which is a dangerous guide of a State.

Where good men are afraid to call vice by the proper name, it is a signe the vice is common, and great persons whom it is not safe to anger, are infected with it.

If these mens zeal had been put to imploy it selfe otherwise, and a taske set them to do some good, they might have been reformed or made harmelesse by diversion.

most affectionate to the Gospell. Ministers haunted the houses of worthy men, where Jesuits now build their Tabernacles. And Countrey Churches were frequented with the best of the shire, the word of God was precious, and prayer and preaching went hand in hand together, untill Archbishop *Grindals* disgrace, and *Hatfields* hard conceit of prophecies brought the flowing of these good graces to a still water, and the name of a Papist smelt ranke even in their owne nostrils, and for pure shame to be accounted such, they resorted daily to our English Churches, and exercises. But when they saw their great Coripheus, *Sanders*, had slyly pinned the name of Puritans upon the sleeves of the Protestants that encountered them with most courage, and perceiving that the word was pleasing to some of our owne side, that tooke hearty grace to set little by the service of God, and duty to their Sovereigne: Therewith started up amongst us, some that might have been recommended for their zeale, if it had been tempered with discretion, who for ruining the authority of the Magistrate, tooke upon them in sundry places, and publikely to censure whatsoever agreed not with their conceit, with which crosse tumults vented in Pulpits, and Pamphlets, most men grew to be frozen in zeale, and in such sort benumbed, that whosoever (as the worthy Lord Keeper *Bacon* observed) in those daies pretended a little sparke of earnestnesse, he seemed no lesse then red fire hot in respect

of others. And as some things fare the worse for an ill neighbours sake dwelling besides them, so did it betide the Protestants, who seeking to curb the Papists, or reprove an idle drone, was incontinently branded with the ignominious note of a Precisian.

And which winde brought plenty to the Popes Well? And there will most men grinde, where they see appearance to be well secured. If without great inconveniency the children of Papists could be brought up out of their company, that were a happy turne. But I finde it to be full of difficulty: there is provision made to avoid Popish School-masters, but there is no word against Popish School-mistresses that infect the silly Infants while they carry them in their armes: which moveth me to suppose that the former proposition to examine how children and servants are brought up, and truly to certifie the life of Communicants and Recusants, will be the readiest meanes to let his Majesty know the yearly increase of the Church in every Diocese; and whosoever shall send his children, or any his Majesties subjects to be placed in Monasteries and Seminary Colledges, or Popishly to be brought up in forreine parts, I wish that for punishment, both the one and the other might be defranchised of the privileges due to naturall Subjects, so far forth as any good by the Lawes might descend to them, but not be exempted from the penalties thereof, or the Regall jurisdiction of the Crowne.

Headstrong passions are not easily subdued yet must they not be suffered to grow to a faction. *Discretio per legem distinguitur quid sit*: wee must lay the burthen in the right place.

Without reformation in this point, Popery will still encrease: but as all vertuous enterprises are difficult, so this most intricate.

A wise houlholder will cast up his reckoning, to see what losse or profit he hath made in a year.

The law which took immediate notice of an offence, gave a quick redresse, and corrected the poore as well as the rich.

Sharpe Lawes that stand upon a long processe, after a manner seem to dispense with a vice.

I know that contradiction is odious, and makes a man seeme ambitious, to be thought more understanding than others. In which case the Spaniard uses to terme him only presumptuous, whom he would call foole, if civility would beare it. But my defence I hope shall serve to revive my former protestation, that I discourse by way of proposition rather than arrogance in defining any thing; with pardon therfore may it be permitted, that the penall Law of twelve pence inflicted on him that would not give a reasonable excuse for his absence from Church on Sundaies, was one of the best Ordinances that hath been hitherto enacted: but while we sought to make new Statutes favouring of more severity, we neglected the old, and were loath to execute the new. For it is a certaine rule, that whosoever in policy will give liberty, and yet seeme to suppress a crime, let him procure sharpe Lawes to be proclaimed, which are necessary only for the times, and cause occasions to be put in execution, but not to be an ordinary worke for every day in the weeke: daily use teacheth us likewise, that it is lesse grievous to punish by an old Law, than a new. Forasmuch as truth it selfe without it be praised, seldom gets credit, and its hard to free the people from suspicion, that new Lawes are not rather invented against the particular persons and purses of men, than against their manners. By force of which reason I am induced to conceive that the old use of the Church contained in good
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nurture and Ecclesiasticall censure much more prevaile to nuzzle Popery, than any fresh devices whatsoever. Neither doe I thinke it blameworthy, to affirme that our cause hath taken harme by relying more on temporall, than spirituall forces, for while we trusted that Capitall punishments should strike the stroke, we have neglected the meanes which would for the most part have discharged the need of such security. The oath of Allegiance is not offered generally to servants and meane people, who if they had taken the oath of Absolution of a priest might recoil from it, and change their opinion at leisure, without any ready meanes, to discover their Lieger demeanes. That oath will not be often prest, and to them that shift from place to place, how can it be tendered. The principall Papists now cover themselves in the crowde of the multitude, but if we can discover the affection of the multitude, they will easily be unmasked, and being singled from the rest, they will be ashamed of their nakednesse. Which under correction of better judgements may be effected, if every new commmer to inhabit a towne, and servant newly entertained, within a weeke or fourteene daies be caused to repaire unto the Minister, there in presence of the Churchwardens and other honest men, to subscribe unto such brieve and substantiall articles confirming Faith and Allegiance, as shall be according to Gods Word, and Justice ordained to distinguish the Sheepe from the

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Goates.

The allegiance to God ought to preceede the temporall obedience: for if the first may be obtained, the second will follow of it selfe.

This course will discover more than the oath of Allegiance, and prevent many from falling off, by reason of the quick discovery.

As long as houses & lodgings in London are let to Papists, the Priests shall bee received, and from thence the Countrey infected.

If we can prevent the increase of Papists, these that now live, must either bee reformed, or in time, yeeld to nature, and then shall a new age of Christians succeed and by education made religious.

Goates. In forreine Countries every Host is bound to bring his guest before an Officer, there to certifie his name, with the occasion of his comming, and intended time of abode in those parts; and in case he staies longer, he must again renew his licence: so curious and vigilant also they are to keep their Cities from infection, that without a Certificate witnessing their comming from wholesome places, they may not escape the Lazzaretto. No lesse watchfull ought we to bee to prevent the contagions of our soules, than other Nations are of their bodies; every thing is hard and scarcely pleasing in the beginning, but with hope some such course may be readily put in execution: I propound this rather as matter for better heads to worke on, then peremptorily to be insisted upon in the same termes. Yet lest any man charge me with temerity, that when I desire to know the multitudes inclination by the meanes aforesaid, I satisfie my selfe with the Parrets language, pronouncing it knowes not what: I thinke it not impertinent to put them in minde, that I have hitherto required instruction, both precedent, and subsequent, and am ever of the minde, that though all this cannot be done at once, yet it is necessary alwaies to be doing our best, knowing, that not to goe forward in Religion, is to goe backward. It is not the outward obedience of comming to Church, that discovers the inward thoughts of the heart, it is the confession of the tongue must utter these secrets, and where the

Curate

Curate is insufficient, or the Parish great, I would they had Chatechists to assist them, maintained by the Priests of the Recusants, which pension being collected for good cause, will free us from scandall, though it grieve them to pay the speciall army wages against their owne Stratagems; surely in giving them way in petty matters, they are growne Masterfull on their party. *Plato* affirmes, that the popular state proceeds from the licence which people take to make immoderate applauses in the Theatres; when as by arrogating that immunity without controlment, in the presence of their governours, and perceiving the Nobility to joyne with them in the same passions, they thought their heads as worthy to governe, as any of those that were made out of the selfesame mould. In like manner, while we suffer ignorance to maintaine such pretty glimpses of Popery as are thought to be scarce worthy to be looked at, and in small matters runne an indifferent course, which neither make sure friends, nor feeble foes; unawares they take the bridle from us, and eate our Religion as it were by an insensible Gangrene, *Principiis obsta, &c.* For by sufferance of breaking smaller Lawes, people are emboldened to set the greater at nought. To comprehend all things in a Law that are necessary, I neither hold it profitable, nor expedient; yet it is discretion to provide for the most important, smaller matters whereof the Law speakes not, they are

The broachers of a bad cause being touched in conscience, at first move slowly, but if they prevaile, they grow tyrannous beyond measure.

Most men will affect to bee such as the highest do most trust and favour.

A great man is an Idol in the eyes of the people, and drawes many to imitate his actions.

to be commended to the discretion of Parents, Masters, and other reverend persons, who by example and advise may prepare younglings by education and custome to obey the Lawes, especially such as are in high places, ought in this behalfe to be like *Cæsars* wife, *Non solum crimine, sed etiam criminis suspitione vacare*: and with circumspection to behave themselves, that the world may conceive in requiring obedience to God and their Sovereigne, that they hold the multitude rather as companions then slaves. If great men take another way, they may seduce many by example, though by words they expresse not their conceived opinions. *Tace & eloquere*, saith God to *Moses*, it is the speech of the heart, which utters more the Letters or Syllables. And in our Court of Justice, it is holden even dangerous, when a great person only by his presence countenances a cause. Neither let us secure our selves with this argument; the Papists are pliable in some matters, and therefore they will yeeld in great; And because they tooke no armes in 88. it were needlesse curiosity to suspect them now; for who knowes not that smallest baits are used to take the greatest fish: *Vt cum esca una etiam & humus devoratur*: Warinesse is the finew of Wisdome, and nothing is more dangerous, than to be secure in matters of State. Therefore concerning Lawes already made; I wish that the most effectuall of them, which least concerne life, may be executed: for better it were

were not to make them, than by neglect to set them at liberty, seeing that many offences there bee which many would abstaine from, if they were not forbidden; but when a strict Commandement is avoided without punishment, thereout springs an unbridled licence to be hardly reformed by any rigour.

To conclude, I say freely, he that endeth his dayes by a naturall death, hee shall bee subject to receive many doomes for every particular offence; but when for Religions sake a man trampleth over the Sword, that eminent Vertue (it may be avouched) chafeth out the memory of other errors, and placeth him that so dyeth, in Paradise of common opinion: which glory having many followers and admirers, maketh even dull spirits to affect their footsteps, and so sell their lives for the maintenance of the same cause. I need not to envy the name of a Martyr to a Jesuite; for his cause if it be rightly weighed, will banish that title: but I desire to have all those lineaments defaced which may compound that counterfeit Image.

In prosecution of which purpose, if I have failed in mine advise, and by confused handling, obscured the Question, I humbly request, that wise mens verdicts may mitigate the heavinesse of the doome. It is neither good to praise bad counsels, because of their good

Few Laws well executed are better than many.

A crowne of glory once attained, hath power to dispencc with former faults.

Hee counsels best,
that prefers the cause
of God and the com-
mon-wealth, before
any particular.

successes, nor to condemne good counsell, if the
end prove not fortunate: lest many be
animated to advise rashly, and
others disheartened to
advise gravely.

In protection of which purpose, if I have
filled in mine heart, and by my pen
ling, of mine heart, I humbly re-
quest that your verdicts may mitigate
the heaviness of the doome. It is neither good
to praise bad counsels, because of their good
successes.

A crown of glory
once attained, hath
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